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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

We regret to send out our paper this week without being pasted and cut as heretofore. It is because of the removal of the press and folder, there not being time enough to get them reset and in running order for this issue. We hope before we go to press again, everything will be as it was, and the paper will appear as before.

has caused us more than once to be compelled to delay important articles. This late appearance of the report of the silver wedding of our good friends, Dr. and Mrs. Noble, of Fannin, is to be set down to this unfortunate lack. Our friends, the doctor and his good wife, have our heartiest congratulations and best wishes that they may live to celebrate their golden anniversary and beyond.

We learn with regret, by a private note from Yazoo City, that our dear friend, Mrs. Shipp, of that place, wife of Deacon Shipp, is quite ill with pneumonia. Our sympathies are with her and her dear family, and our prayer is that she may soon be restored to health. We are glad to learn from the same source that Pastor Miller and his good wife are in prime health, and that the Master's work has a very hopeful outlook in that thriving city. Like many other places the people have been smitten with la grippe, but are coming bravely out of it.

We beg our brethren who have written for the paper to be patient with us and we will get all or most of it in. It sometimes happens, as the old adage says, "It never rains but it pours;" and it is equally true that it never stops raining but it stays. We are sometimes quite crowded with copy—as we are just now—and much of it is of the very best quality, and at other times too scant of that article for any sort of comfort. We hope our friends will not let up on writing, but only because we mean to print what is in hand, for it is all of excellent quality.

(2) *The Spirit with the disciples*

THE HOLY SPIRIT IN THE TEACHING OF JESUS.

In this article we will confine ourselves to the first three Gospels, Matthew, Mark and Luke, postponing the subject as presented in John's Gospel to a future article. One of the first things to impress the careful reader of the first three Gospel accounts, is the infrequent mention of the Spirit in any way in the teaching of Jesus. For convenience of treatment, and to facilitate the task of remembering what is said, we will divide the subject into very simple facts:

1. *The Spirit given in answer to prayer.*

2. *The Spirit with the disciples in court.*

3. *The Holy Spirit and inspiration in Old Testament times.*

4. *The Holy Spirit and power in the apostles.*

5. *The Holy Spirit and blasphemy.*

1. We are dependent upon Luke alone for the teaching of Jesus respecting the gift of the Spirit in answer to prayer. Our Lord is exhorting his disciples to perseverance in prayer, and closing his remarks with this language: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

in court. Before sending the twelve to preach, teach, heal, he gives them much count and connects therewith the promise of needed equipments to prepare them for the work assigned them. Among many other instructions and promises, assures them of the presence of the Holy Spirit to prepare them not only for work, but for defense against the persecutions and trials which they would be called upon to undergo. So he says: "But when they deliver you up, be not anxious how or what ye shall speak in that hour. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Matt. 10:19-20.

Luke has: "Be not anxious how or what ye shall say, for the Holy Spirit shall teach you in that hour what ye ought to say." 12:11-12. Mark, recording the words of Jesus on another occasion, uses the following language: "And when they lead you to judgment, and deliver you up, be not anxious before hand what ye shall speak, for whatsoever shall be given to you in that hour, speak ye; for it is not ye that speak, but the Holy Ghost (Spirit)." 13:11. P. C. Both Old Testament times to prophesy respecting the coming One, (what) is promised to the people under the circumstances. G. The language was used, was when one of his disciples asked him to teach them (his disciples) to pray as John also taught his disciples. Jesus, in answer, gives in substance what had been before spoken to them in the Sermon on the Mount, and known to us as the Lord's Prayer. This is important only so far as it helps us to understand to whom the promised gift of the Spirit in answer to prayer, is made; to his disciples, those who can say, "Our Father"; hence, it is the Father who will give the Spirit to them (the believers) who ask him. This gift of the Spirit is not in any way connected with one's becoming a disciple. It is a privilege which one may enjoy because he is a disciple. Whether this is a possession which the disciple becomes heir to for the asking, is not stated. The language would seem to imply the contrary. That the gift of the Spirit is a positive blessing to him who receives him, we may conclude from the fact that he is given by the Father to his children. But the Father seeks only the good for his children. This he does in a much more eminent degree than earthly parents seek to give only good gifts to their children. Whether the Spirit is to be sought for what he is in himself, or what he does for those who possess him, we cannot determine from this passage. If Matthew 7:11 is but another way of stating the substance of what Jesus said on this point, then we may conclude that the presence of the Spirit brings "good things." We must not, in this study, put more into the passage than Luke seems to warrant. So far as we know, the fruits of the Spirit, as spoken of by Paul, were no where mentioned by Jesus in any of his teachings.

(3) *The Holy Spirit and Inspiration in the Old Testament Prophets.*

Jesus said on one occasion in the temple: "How say the scribes that the Christ is the son of David himself in the Holy Spirit said, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." Mark 12:35-36. See parallels in Matthew 22:41-46, Luke 20:41-44. It is not within the province of this article to discuss the question which some of the higher critics have introduced, to the effect that David is not the author of the Psalm from which Jesus here quotes—Psalm 110. There are three obvious truths in our Lord's language in the use of this Psalm.

1. That David was the author of it. 2. That the language of David was inspired of the Holy Spirit; David said this in the Spirit.

3. That David's language was messianic, and therefore looked beyond David himself to David's greater Son. Jesus does not lay down any theory of inspiration, but he does claim that David was under, or within, the circle of the Holy Spirit's influence, by which he was made to express a truth lying beyond the range of the human mind to conceive or express. The use which Jesus makes of this passage from the Old Testament, lends his sanction to the doctrine that the teaching of Jesus in these Old Testament times to prophesy respecting the coming One, who was Israel's hope, whose coming was to be the fulfillment

of the types and shadows. The

Holy Spirit was active, therefore, in the prophets of the Old

Testament, though his distinctive personality and office were not to be revealed till long after.

(4) *The Holy Spirit and power in the apostles.*

Jesus impressed upon his disciples that they were of themselves inadequate to the work which they were to perform. Their sufficiency was to come upon them from on high. They were to receive power from on high when the Holy Spirit came upon them. This appears from the following language: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me. For John indeed baptized with water, but

ye shall be baptized with (in) the Holy Spirit not many days hence. But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 4:4, 5, 8.

(1) In this passage it is obvious that Christ assures his disciples (apostles) that before entering upon their work of evangelizing the world, they are to receive the Spirit in a way so profuse as that it will be comparable to a baptism and overwhelming, and that this will be a fulfillment of the prediction or promise of John the Baptist.

(2) It appears, then, that this endowment of the Spirit is something different, not in kind, but in degree, from anything which had been realized in them before.

(3) That this endowment of the Spirit would be attended with power, which was to be abiding, and so qualify them for the work of evangelizing the world, with

out which they would be insufficient for the work of testifying.

(4) This endowment was therefore not ethical, not regeneration, nor sanctification, but an equipment of power which would serve them in preaching and assure them a success which was otherwise impossible.

The further discussion of this work of the Spirit must be deferred until we reach the study of the Holy Spirit as he appears in the Acts of the Apostles.

HOME MISSIONS

Our people ought to bear in mind that the Home Mission Board, for which the secretary, Dr. I. T. Tichenor, so eloquently and earnestly preaches, is as much a part of the work of Mississippi Baptists as foreign missions, or even our own State work. We are responsible as much as any for the existence and work of that Board, and should feel as much the importance of its relief and success as for any other. Perhaps there are as strong practical reasons for our interest and help as there are for even State or Associational missions. The fact is, that Board has helped into strength and helpfulness almost every strong church now in the State, and has sown the seeds of truth almost broadcast in all our mis-

sions.

up and brought forth much fruit in much of our church prosperity throughout our borders.

Is it, therefore, a strange thing if we have reaped so bountifully of their sowing, that we should be expected to help them to go on yet more and more in such blessed activities? Then, for the dear Master's sake, who hath

died for us, and hath redeemed us with His most precious blood to be kings and priests unto God, let us put our hearts and substance in this good work.

It is with our pastors. Brethren, see to it that your people are well informed as to the work and needs of this Board, and then have an opportunity and are urged to make a liberal contribution to it. Read Dr. Tichenor's appeal in this RECORD, and turn yourselves loose for the Master.

OUR visit to Hickory the other day, barring the cold and the rain, was of the very pleasantest kind. For the day, the attendance at the Sunday School and church service was large. Bro. Walton is well up as a Sunday School superintendent, and has an excellent corps of helpers. It

was quite apparent that it does not require great numbers to make a good school. We were surprised by the large congregation which greeted us, and we never had better attention, nor felt more inspired in preaching.

We were quite rained out at night. We were kindly received into the homes of Brethren Hailey, Melton and Walton, with whom, and whose families, we "broke bread," and had much pleasant social intercourse.

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Our Baptist Young People and the Spirit of Modern Progress.

[Continued From Last Week.]

Modern progress sets the Christian world a worthy example in the boldness of the spirit that animates it. When the Indies were too remote from European trade and manufactures by eastern travel, it had the courage to seek a closer western connection across a wild of unknown waters. When transportation was too slow and expensive across the Alps, the Alps were tunneled. When surface railways were found to block up streets and obstruct traffic, it lifted them into the air, or sunk them into the earth. To remove obstacles to transportation at pivotal points, it has dug great canals, until the last quarter of this century will go down in history as the canal era. Where rivers were crooked, it has straightened them; where shallow, it has deepened them. Continents that separate oceans along lines of international travel, it is bursting asunder, to give commerce easy access. It reaps from no undertaking that promises larger, quicker, or cheaper results.

This is the spirit that, under God, is gradually taking hold upon the churches, and it is a good omen to Christianity. While Christians must reject the world's religion, they may often greatly facilitate the accomplishment of their objects by adopting its methods of work. This is in accordance with the teaching of Christ, who said himself that "the children of this world are in their generation wiser than the children of light." The New Testament scriptures are very simple as a system, explicit in principles, but mainly silent as to methods of operating them. Within this field large latitude is given to human judgment. Christians have no option in matters revealed. As regards these, there is no appeal from the scriptures. They are too vital to have been left to the varying conclusions of human reason. And the liberalizing spirit of today tends to confuse these two areas of action: manner of accomplishment, which is left principally to human judgment, and things to be accomplished, which are subject wholly to revelation. And Baptists have always stood firm on revelation, genuine revelation, revelation that reveals, and on inspiration real inspiration, inspiration that inspires. They hold their constitution from Heaven, and are strict constructionists in fundamental law.

One of the most vital phases of this movement is the happy and timely opportunity which it offers for instilling and establishing these views in the minds of our youth to form a breakwater against the convictionless liberality of the present age. Conviction is the spinal column of strength, and if we wish the who are to take our places made strong for the conflict, we must arm them with profound convictions, whose tap-roots lie buried in the New Testament.

But while this is a liberal age, much of its liberality brings good and not evil; and while liberal, it is reasonable and intensely in quest of truth. Baptist principles are supremely reasonable and commend themselves apart from our need of their scriptural support. They have quite proclaimed. They have the young for their safety. Such

ing in favor every day, and the non-Catholic Christian world, on the most vital points, is destined to come to the Baptist's position yet; and the character of the age favors this happy consummation by reason of its thoroughness and its intense love of truth. No other age was ever so truthful in its spirit, nor so exhaustive in its methods. This makes it radical and progressive, and progress is only God's work in both nature and man for the advancement of the race. I have profound faith in the final destiny of humanity because of my faith in a divine ordering of things. The general movement of mankind is forward. The great current of events flows on. There are eddies that move in circles, but they are circumscribed; yet, if you keep your eye narrowly upon them, you may easily infer that the whole movement is backward. But that is only because you have not discovered the real stream at all. It is still noiselessly moving on, bearing the very eddies along with it.

This movement is varied in character: intellectual, moral, social, political, religious. The young people's movement is a part of this general movement, and one of its most visible manifestations. God's purpose is in it, as in all progress, which is his method of revelation and work in the world. Its germ is implanted in the very constitution of nature and man, but is modified by conditions which man may control.

Modern progress includes no movement which is better defined than that which is causing it to drop the classes, and take up the masses. We are in a democratic age. We are fast coming to realize that the

prime value in life is the individual soul, and that the true objective point of every just and adequate system for the world's work and welfare is the individual.

The world has been administered hitherto by classes, but henceforth it is to be administered increasingly by the masses.

The church has imitated the world's example. The most numerous and pious element of her membership, the women, and the most hopeful and active element, the young, have been ignored in her operations. But they are to be ignored no longer.

In future, all forces that can work, will work, and there is to be a mighty massing of forces. The water that in the tendon is dead weight, becomes in the boiler, a power to propel the locomotive. Likewise will we put the dead weight that we have been carrying, into service, and we shall find it one of the most effective agencies in our employment.

Progress is largely a problem of getting rid of dead weight, or pressing it into service. But if the young are to work, they must be instructed and organized and ably officered. A multitude is not an army, as experience in warfare has well demonstrated. This phase of the spirit of modern progress is the spirit of the New Testament. In all literature, no book gives such prominence to the individual, or attaches such dignity to personal work. It is amazing that we have not discovered this sooner, and long ago utilized our entire membership. But surely, and command themselves apart from our need of their scriptural support. They have quite proclaimed. They have the young for their safety. Such

arately organized congregations.

The communists, Episcopalian, Methodists, neither the

Nobles.

spiritual powers are neglected, pernicious, and will drift our into doubt and skepticism. Age needs to be reinforced such as the lines of greater hope, to impart to it a feeling of deeper religiousness. Theious life, as the secular, is a thing of habit. The latter efforts require early in the same general direction. The feeling of personal responsibility is in great need of reinforcement. Instead of making law, our age is making law, and thus eliminating personal responsibility. Christianity is more than a philosophy; it is a life, and manifests itself in service. And it is for this service that we must train our young people.

P. H. EAGER.

ANOTHER SCRAP.

The Lord's Supper.

BY JAKE R. HODGES.

An Evening With Dr. and Mrs. Noble.

1 Cor. 11:23-34. Close communion not close communion, neither close baptism. It is a question of close membership.

It is easy to show that baptism is a prerequisite of church membership. Persons are not received into the church and then baptized, but they are baptized by authority of the church; after which, they may be, by election, received into the church. Usu-

ally the two ideas are included in the motion, when an unbaptized person presents himself for baptism, after which,

he is received into the fellowship of this church." We may

see that the motion to receive into the church does not admit

the baptism of itself, but the baptism of the church, and then

Presbyterians, may be expected to appreciate this statement at the first. All Congregationalists will see it. We can settle such question only by direct reference to the New Testament. Paul says: "I have received of the Lord that which I also delivered unto you." Who are you? "The church of God, which is at Corinth." But there might be a church somewhere else. Yes, there was a "church of the Thessalonians"; and "churches of Galatia," and "churches of Asia." Indeed, wherever the church is referred to as an organized body, it has a local significance; and physical acts, material facts, church ordinances, can have no reference or relation to immature and unorganized bodies. Locality and mutual organization is essential to democratic administration of spiritual symbols.

Silver berry bowl—Mr M McCarty.

Silver card receiver—Mr and Mrs J W Loveless.

Silver ice tub—Miss Lou Finley.

McDowell.

Silver vase—Miss Sara Williamson.

Silvers cake basket—Mrs Will Henry.

Silver butter knife—Miss Clara Boyd.

Pair of silver napkin rings—Mr F Talrod.

Combination silver sugar and spoon holder—Miss Florence Mulholland.

Silver preserve spoon—Mrs Anna White.

Silver celery dish—Misses McDowell.

Set of silver fruit knives—Mrs Louis Calvin.

Silver olive dish—Mr and Mrs John Shaw.

Silver thimble—Mrs S. E. Smith.

Set of silver coffee spoons—Mr and Mrs J T Ellis.

Silver bread plate—Mr and Mrs B. M. Mulholland.

Silver salad fork—Mr and Mrs H. A. Busiek.

Silver embroidery set—Mr W H Moss.

Silver chafing dish—Walter Euna, Florence M. and Ray Noble.

Silver sugar sifter—Mr and Mrs J M Stingly.

Silver hat pin—Mrs E Ferguson.

Silver souvenir spoon—Roy Noble.

Silver pin holder—Mrs Chas. Fann.

Silver butter dish—Mr and Mrs J H Whittington.

Silver cream ladle—Mr and Mrs J H Dunning.

Silver spoon holder—Mrs Staple.

Silver flower pin—Mrs R R Parker.

Silver bread tray—Mrs Ada Shields.

Beautiful oil painting—Miss Annie Webb.

Berry Bowl—Mr and Mrs T W Brane.

Silver gravy ladle—Mr and Mrs J A Glenn.

Silver castor—Dr and Mrs E Morgan.

Silver pie knife—Mrs Lizzie Bender.

Silver vase—Mrs M. E. Gilbert.

Silver cream ladle—Mr and Mrs W J Derrick.

Silver sugar spoon—Mr and Mrs John Slaughter.

Silver napkin ring—Mr and Mrs R F Grimes, Sr.

Silver souvenir spoon—Miss Catherine Castle.

Silver butter knife—Mrs R P Crockett.

Silver strawberry ladle—Miss Maude Tinnin.

Silver toilet brush—Prof Henry Whitfield.

Silver cream spoon—Rev A L O'Briant.

Silver match-safe—Miss L. White.

One dozen silver after dinner coffee spoons—Mr and Mrs W. A. Midholland.

Silver shirt-waist set—Mr E Ferguson.

1-7-8m.

Bismarck and Wales.

Last summer George G. Smalley, the famous correspondent and man of letters, went abroad in the interests of *The Ladies' Home Journal*. His commission was to write two articles: one on "The Personal Side of Bismarck," and the other on "The Personal Side of the Prince of Wales." Mr. Smalley personally knows both men, and he had no difficulty in getting into close touch with them, while other men would have found insurmountable barriers. The first of these articles was published in the January issue of *The Journal*. Unpublished portions illustrate the papers.

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12-17-21.

SUNDAY SCHOOL LESSON.

By W. F. Yarborough.

FEBRUARY 28, 1897.

SUBJECT: *The Disciples Dispersed. Acts 8:1-17.*

GOLDEN TEXT: *They that were scattered abroad, went everywhere preaching the Word. Acts 8:4.*

INTRODUCTORY.

The time has now come for

the gospel to be carried beyond

the limits of Jerusalem.

Haling is the old English word

for hauling.

The fact that his

persecution extended even to

women seems to have been a

peculiar sting to his sensitive

nature as long as he lived.

The extent of Saul's part in this

persecution was greater than at first

sight appears, and was doubtless

afterwards the ground for many

taunts.

II. The gospel preached in

Samararia 4:8.

Went everywhere preaching the

<p

OUR PREACHER'S SCHOOL.

It was our first experiment, or better, our first experience, and it justified all of our expectations. The weather was of that blizzard kind that forbade any such thing as broadcast sailing, but the brethren, to the number of twenty or more, with half-tattered sails, "hugged the points," and came into port in good condition for a ten days' portage. Dr. Venable was at his best for the work in which he so much delights, and in a little while after the doors were opened and we were well started, it could be plainly seen that he and his auditory were one sympathetic whole. There was such a palpable bond of accord, having its rise in the heart and mind of the interested and enthusiastic teacher, and reaching and penetrating the minds and hearts of his pupils, that the whole company seemed to be transformed into a consolidated mass of intelligent and interested earnestness.

The scriptures forming the basis of study were composed of the Acts of the Apostles and several of the Epistles, out of which was brought into the clearest light the development and growth of the church of the exalted Christ, under the direction of the Holy Spirit, and through the preaching of the gospel by the apostles and their co-workers. For our own part, being cumbered about much serving, we could not sit at the feet of the capable master all the time, and receive the advantage of his clear definitions, lucid interpretations, and suggestive deductions and applications, and therefore had to content ourselves with guacho opportunities and somewhat fragmentary benefits; but we rejoiced all the same with our brethren who had it in their power to take it all in. The expression of satisfaction with the results was without even the semblance of dissent. All went away happy, expressing the hope that we would, without long delay, have another such school, to embrace some other less important division of the divine word.

Dr. Venable's power lies in his knowing the scriptures in the best form of the original, and his singular capacity to read and expound them from the standpoint of the writers and the times and circumstances and modes of thought of that early oriental age, and, withal, to put the truth to his pupils fully adapted to their modern, occidental habits of thinking and understanding.

We shall gladly welcome another such school, when we would be glad to see ten times twenty present, and are sure that all would be delighted and profited.

We are particularly grateful to Bro. D. W. Patterson, of Charleston, for many kind and encouraging words about THE RECORD. Especially that he speaks out so approvingly of the Sunday School Lessons, by Bro. Yarborough. After many latest improvement is the Sunday School Department. I greatly enjoy it, and feel that it is quite beneficial not only to myself, but to my entire family, and no doubt the denomination throughout the State, appreciates the same. Our thanks, beloved.

OUR FIELD GLASS.

We rejoice both with the Aberdeen church and Bro. J. N. McMillin in his settlement as their pastor. A good church and good pastor are thus brought together, and we trust the richest blessings of heaven may rest upon their joint labors. We are informed that Rev. W. J. Derrick, the late pastor at Okolona, has been called to, and has accepted, the pastorate of the Canton church; and that Dr. Bennett, the former Canton pastor, has returned to Louisiana. We trust that the richest blessings may rest upon Bro. Derrick's labors with the Canton saints. —The prominent pastors, so far as we are advised, which were vacant, have now all been supplied with excellent pastors, except Clinton and Okolona. These also may now have chosen their pastors. These pastores have also been filled, we think, with choice men: Anderson at Natchez, Burr at Greenville, McMillin at Aberdeen, and Derrick at Canton.

The scriptures forming the basis of study were composed of the Acts of the Apostles and several of the Epistles, out of which was brought into the clearest light the development and growth of the church of the exalted Christ, under the direction of the Holy Spirit, and through the preaching of the gospel by the apostles and their co-workers. For our own part, being cumbered about much serving, we could not sit at the feet of the capable master all the time, and receive the advantage of his clear definitions, lucid interpretations, and suggestive deductions and applications, and therefore had to content ourselves with guacho opportunities and somewhat fragmentary benefits; but we rejoiced all the same with our brethren who had it in their power to take it all in. The expression of satisfaction with the results was without even the semblance of dissent. All went away happy, expressing the hope that we would, without long delay, have another such school, to embrace some other less important division of the divine word.

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deepest sympathy is tendered to our brother, Rev. G. W. Gardner, For Valley, Ga., in the loss of his beloved wife. It is a sore affliction. May he have grace to help us, this time of need.

WEDDING BELLS.

A kind invitation to attend the marriage of Miss Marguerite Lillian Dunn, of Shuqualak, and Mr. Isaac Evans, of West Point, has been received with many thanks. The happy affair is to come off at the Baptist church, Shuqualak at 7:30 p.m. on the 25th of the present month. We hope to do ourselfs the honor of being present on the auspicious occasion.

Miss Lillie is the only child of the late Maj. M. F. Nunn, and his surviving wife, Mrs. C. F. Nunn, well known for their nobility of character and good works, and is one of the choicest young people of her godly life, in whom we always found ready and efficient helper in all church work. We are not supplied with Mr. Evans, but fear that he is a young gentleman of good business attainments and standing, and of high character, and we have no doubt of his fitness for the high place to which he aspires, as we are sure a sensible young lady as Miss Lillie would accept none other.

These dear young people have, in advance, our earnest congratulations and best wishes that they may find their life partnership to be a long, prosperous and happy one.

Notwithstanding these facts, there are Christians who allow themselves to be deceived by appearances, and by assumptions, so as not only to apologize for the saloon, but to advocate license as a corrective of "blind tigers." If a community will tolerate such dens of iniquity, there is little probability that it would be at all watchful of the open saloon, and violations of law incident thereto. It is simply assertion, and want of proof, that illicit sales are greater than the quantities dispensed when license is given.

Gambling in all its ramifications, is another evil under the sun. It is a close kinsman of the liquor habit, and is even harder to reach. Then we have in our cities a most unfortunate class of cast off women—friendless and often left to die "without hope and without God in the world." Christians are now having their attention directed to this class and movements are being made to succor them. In this charity, Meridian is now coming to the front, and all philanthropists are in sympathy; our Hebrew fellow-citizens being about with all others.

WE have it in our heart to make special mention of Bro. O. D. Bowen's letter, "Six Year's Pastorate," in last week's RECORD, and to call special attention to it. Our reason for this is a particular one. We think if our brethren will study it in the light of practical utility, many of them will not only be edified, but instructed and encouraged. You will observe that it is, 1. A clear and succinct statement of facts without needless embellishment. 2. It is the showing of a very commendable plan, and the laws of which are most happy and encouraging to all.

Editor BAPTIST RECORD.—See advertisement elsewhere in this paper and write for particulars.

fluenced by the vile stuff, may commit murder. Who is responsible? It must be one of three—the receiver, the dispenser or the defensor.

The complaint of "hard times" is throughout the land. There are people without shelter and destitute of raiment and food—no money to buy and no work to earn it. Yet waste increases and extravagance continues in some directions. It has already been stated that over \$1,500,000 are yearly expended for intoxicating liquors—something that brings poverty and crime, and makes widows and orphans; not to mention suffering and misery. To this must be added the cost of courts, officers and jails.

Another evil which not only absorbs money but threatens mental and physical destruction to our boys, is the "cigarette habit." Over 4,000,000,000 of these delusive things were manufactured in this country last year and nearly 4,300,000,000 cigars, not to mention 250,000,000 pounds of tobacco. The aggregate cost of the output of tobacco, snuff, cigars and cigarettes to the consumers in this country, says an authority, "amounts to \$600,000,000." Moreover, it is said: "Hard times do not effect the tobacco trade at all unfavorably, any more than they do the liquor traffic; but give to both traders a stronger tone and a much more extended market."

Notwithstanding these facts, there are Christians who allow themselves to be deceived by appearances, and by assumptions, so as not only to apologize for the saloon, but to advocate license as a corrective of "blind tigers." If a community will tolerate such dens of iniquity, there is little probability that it would be at all watchful of the open saloon, and violations of law incident thereto. It is simply assertion, and want of proof, that illicit sales are greater than the quantities dispensed when license is given.

WE learned of the death of Bro. W. L. Slack last week after the paper had gone to press. He died at 12 o'clock m. on the 5th inst. Another long and useful life has ended in peace, and the Lord has taken his servant home to his everlasting rest. Bro. St. Clair Lawrence, his life-long friend, will soon send us a suitable sketch of Bro. Slack's life and work. Our sympathies and prayers are with the bereaved.

That the liquor laws can be enforced has been exemplified in Meridian the past month or two. The "blind tigers," so-called, had become very bold before Christmas. About that time the city authorities made a general raid upon them, and Circuit Court following close caused some of the violators to leave pro tem. There have been convictions sufficient to help the treasury.

Another effort to secure license for saloons of some sort is indicated. The assumed argument is that they are less evil than "blind tigers." It is a false assumption. There is far less liquor consumed in these hidden traps than in the inviting palace of temptation. Further, the blind tigers are the resort mainly of those who received their first lessons in the saloon. Then it is a fact that license of it. Yours etc.,

DEAR FRIEND,

deep sympathy. Arrangements were made to take care of a number, but objections being raised by some good people to having anything of the kind in their vicinity, may prove a hindrance. Everybody will not understand that purity of motive and of conduct is required and safeguards will be abundant. There are hundreds of women driven to a life of shame because ostracized from sympathy, even though transgression was the result of deception.

FEBRUARY.

7.—What and How to Hear.

Mark 4:24; Luke 8:18.

14.—Our Gifts, and How to Use Them.

Matt. 25:18-30.

21.—Who Is My Neighbor?

Luke 10:30-37.

28.—Frontier Missions.

Subj.: *The First Christian Martyr.* Acts 6:8-15; 7:54-60.

Golden Text: *Be thou faithful unto death, and I will give thee*

OF LOCAL INTEREST.

The nephew of our brother, Capt. W. H. Hardy, Mr. Robert Evans, of Macon, Miss., and Miss Lillie Stennis, the sister of Mrs. Dr. M. J. Thompson, of our city, were married at 8 o'clock, on the evening of the 10th inst. We, in common with many friends, tender our congratulations to the happy young people, and wish them a pleasant voyage over the sea of life.

Even our way down South city, Meridian, is drawn upon to aid in lifting the windy Western metropolis a little more toward the skies: "The Mutual Lumber Company, of East End, is in receipt of an order for one million feet of lumber to be shipped to Chicago and there used in the erection of a "sky scraping" building which surpasses any that that city possesses." We

trust, however, that by some surer means, many of them will be able to rise much higher.

Our people are glad to learn that the new edition to our electric light and power plant will soon shine forth. Much

of our city has been pitch-dark in darkness for a long time, but now the shadows will be made to flee away.

The Daily News has parted company with its old office affairs and comes out in a new outfit, and looks clean, refreshed and lively. The Lloyd Brothers, the present owners, are enterprising young men and are worthy of success. The News is one of the oldest and has always been equal to the best of the daily papers in our State. We

trust it has a great and useful life before it.

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DEAR FRIEND,

DEAR BRO. SAMPLE.—What would you think of a preacher who would borrow a valuable book from you, and after keeping it eight years, refused to return it when asked to do so, and also refuses or fails to answer your letters of inquiry concerning same? How would you go about getting your book? Please answer through THE RECORD.

I suppose I would set towards a preacher, under such circumstances, as I would towards any one else who would treat me that way; but I think I would be more astonished at a preacher treating me in that manner than any one else. I would expect any one to return the book promptly, when requested to do so, with a lengthy apology for such wanton negligence. And as for a preacher, I would expect him to return the book in person, if he could do so, and in person make the necessary apology. How any one could be so ungrateful as to refuse to return a borrowed book who asked to do so, is hard to understand. It may be that there is some misunderstanding about the matter.

We regard Dr. R. A. Venable as being a Bible teacher with scarcely an equal anywhere. His explanations are direct, simple, plain and non-dogmatical. Having no theories to defend, he is singularly free from fear that the scripture might seem to be contrary to preconceived ideas. His teaching leads to a clear conception of the gradual unfolding of the work of Christ, and broadens the view of God's purpose and plan in a wonderful manner.

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Query.

H. ALONZO BROOME.

The shadow of a great grief falls on many hearts as the unwelcome words are forced upon us, "Lonnie Broome is dead!" This sad blow came on the 12th of June, 1896, when, after two weeks of suffering, his noble spirit quietly slipped away, leaving us only the manly form—handsome even in death, for he was in the vigor of young manhood, being only twenty-four years, four months and fifteen days old.

Awarded Highest Honors—World's Fair.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 Years the Standard.

Bro. Stone and Stone College, also a copy to each of our county papers and to the BAPTIST RECORD and Baptist Laymen for publication.

H. L. McCLESKY, Pres.

SID WELSH, Secy.

SUGGESTIONS TO PASTORS

"He that will not plow by reason of the cold, shall beg in harvest and have nothing." Prov. 20:4.

There is a harvest time for souls as well as for wheat. Therefore the pastor that does not engage his help in time will beg when the harvest comes and he has none.

Let me suggest that you engage now the preacher you wish to help you in your spring meeting before he makes his engagements otherwise.

Bro. E. E. Thornton (I say this of my own accord) of Boonville, wishes to spend a part of his time this year in revival meeting work. Other pastors will do the same. Let us plan as well as pray for a bountiful harvest during this year.

M. V. N.

To Pastors and Churches of Kosciusko Association.

BRETHREN—I am receiving

very few reports of collections from churches. Not half of the churches have reported any contribution since the Association.

Wake up, brethren, and go to

work for the spread of the gospel.

At the close of this quarter I want to make a report of him into the presence of God.

After a life of 69 years, six

months and twelve days—more

than thirty years of which

was spent in the service of Christ.

Bro. Manor passed away on

January 14, 1897, age 29 years.

Almost from the beginning we

have viewed the life of this

young lady, and noted with

interest the fulfillment of bright

promises as she advanced.

Endowed by nature with rare

intellect she cultivated her gifts,

and at the age of twenty, in

gratitude to her Maker, consecrated her life and talent, to

His service. Her career, though

Literary Notes.

The principal topics treated editorially in the February *Review of Reviews* are the Anglo-American arbitration treaty, the Cuban situation, the prospects of the Nicaragua Canal, the recent elections of United States Senators in the different States, and the relation of the great corporations to political campaign funds. There is also the customary *resume* of the significant foreign events of the past month.

The Christian Repository and Home Circle for February has been received. The contents are: Frontispiece, Regents Park College, London, England; Different Views of Death by the Believer and Disbeliever, S. H. F.; The Warfare in the Believer's Soul, S. H. F.; What is Salvation? the Lovely or Precious Stones, S. H. F.; Queer Preaching; Christianity as a Factor in Civilization, and many others worthy of note. Address, The Christian Repository and Home Circle, St. Louis, Mo.

MARDI GRAS CARNIVAL, BIRMINGHAM, ALA.

For the occasion of the Mardi Gras Carnival to be held at Birmingham, Ala., March 2 and 3, 1897, the Southern Railway will sell tickets to Birmingham and return at rate of one first class fare for the round trip. Tickets will be on sale February 26, 27 and 28, and March 1, limited for return passage to March 10, 1897. From points within a radius of 200 miles of Birmingham, tickets will be sold for morning trains March 2. Call on any agent for further information.

MARDI GRAS CARNIVAL, NEW ORLEANS, LA., AND MOBILE, ALA.

For the occasion of the Mardi Gras Carnival, to be held at New Orleans, La., and Mobile, Ala., March 2nd and 3rd, 1897, the Southern Railway will sell tickets to New Orleans and Mobile and return, at rate of one first-class limited fare for the round trip. Tickets will be on sale February 26th and 28th and March 1st, limited for return passage to March 10, 1897. Call on any agent for further information.

Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Previne, Ph. D., Chairman of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President-Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by other distinguished educators. A postal card will bring you full particulars.

Prof. C. L. FOSTER.
Senatobia, Miss. 2-11-67

INAUGURATION OF PRESIDENT-ELECT M'KINLEY, WASHINGTON, D. C., MARCH 4, 1897.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the Inauguration of President-elect McKinley, at Washington, D. C., March 4, 1897, Southern Railway will sell individual tickets from its stations to Washington, D. C., and return at rate of one fare for the round trip. Tickets will be sold March 1, 2 and 3, good to return until March 8, 1897. For further information address any agent of the Southern Railway.

Miracles In Medicine.

The Wonderful Progress Made Within the Past Few Years.

Diseases That Our Mothers Thought Incurable Now Cured by Paine's Celery Compound.

It is difficult, almost impossible, to overestimate the importance of recent advances in medicine and surgery.

In surgery there is the application of the X-ray in determining complicated fractures.

In medicine there is the serum-treatment for germ diseases, and more important still, the extended use of Paine's celery compound in the treatment of the many diseases that arise from a faulty or impaired nervous system.

This class of ailments causes more suffering and earlier deaths than all others, and that is why so much public prominence was at once given to Paine's celery compound when its discovery was first announced by Prof. Phelps, of Dartmouth College.

The rapid and sure way that

Paine's celery compound cures

neuralgia, rheumatism and nervous debility is marvelous. It regulates the bowels without delay, and sees to it that the poisonous humor that are bursting through the skin, in what

Ancient miracles were contrary to natural laws, whereas

the remarkable power of Paine's

celery compound to make people

well, comes from a better un-

derstanding of the natural causes

of disease.

That wonderful set of nerves

known as the "sympathetic complexon," that knits this really wonderful remedy,

every part of the body together.

If the reader of this is not in

and harmonizes all, is understood perfect health let him simply try

today as never before. Many a first bottle of Paine's celery

persons are not aware that any

compound and carefully note the

results.

New Cure for Kidney and Bladder Diseases Rheumatism, etc.

—Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has

caused by Uric acid in the blood, or by

disordered action of the Kidneys or urinary organs. It is a

wonderful discovery, with a record of 1200 hospital cures in 30

upon the blood and kidneys, and is a true

specific just as quinine is in malaria.

We have the strongest testimony of many

ministers of the gospel, well known doctors

and business men cured by Alkavis, when

all other remedies had failed.

In the New York Weekly World of Sept.

7, the testimony of Rev. W. B. Moore;

D. D., of Washington, D. C., was given,

describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. E. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood described himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of Kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company No. 422 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE CHRISTIAN REFORMER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsey, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free, to prove its wonderful curative powers.

—Peter HENDERSON CO.

100 Catalogue, Gen. Retailer, 12-15-97.

12-15-97, Rochester, N. Y.

12-15-97, Boston, Mass.

12-15-97, Philadelphia, Pa.

12-15-97, New York, N. Y.

12-15-97, Chicago, Ill.

12-15-97, St. Louis, Mo.

12-15-97, San Francisco, Calif.

12-15-97, Los Angeles, Calif.

12-15-97, Seattle, Wash.

12-15-97, Portland, Ore.

12-15-97, Salt Lake City, Utah.

12-15-97, Denver, Colo.

12-15-97, Kansas City, Mo.

12-15-97, Minneapolis, Minn.

12-15-97, St. Paul, Minn.

12-15-97, Milwaukee, Wis.

12-15-97, Cincinnati, Ohio.

12-15-97, Toledo, Ohio.

12-15-97, Cleveland, Ohio.

12-15-97, Pittsburgh, Pa.

12-15-97, Newark, N. J.

12-15-97, Jersey City, N. J.

12-15-97, Atlantic City, N. J.

12-15-97, New Haven, Conn.

12-15-97, Providence, R. I.

12-15-97, Boston, Mass.

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12-15-97, Fall River, Mass.

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